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THE

BURMAN MISSION

BY

REV. E. F. MERRIAM

BOSTON

AMERICAN BAPTIST MISSIONARY UNION

TREMONT TEMPLE

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INTRODUCTION.

BURMA is divided into two parts. The portion north of about $19^{\circ} 30'$ north latitude is still under the control of the native king; and while fertile and rich in many parts, the social and political state of the country is of such disorder, cruelty, and oppression that great obstacles are presented to missionary labors. The population of Burma Proper is estimated at about 5,000,000, of various races. The part of the country south of $19^{\circ} 30'$ north, and including the Tenasserim provinces, forms a province of the British Empire of India, and in 1881 had a population of 3,736,771, which is rapidly increasing. British Burma is the most prosperous province of India. Its territory is diversified, generally fertile, and well watered. The internal commerce is extensive and the foreign trade is large and profitable. The principal exports are rice and teak timber. The prevailing religion is Buddhism, and the people are free from the iron fetters of caste which bind their neighbors across the Bay of Bengal. Social life in Burma is therefore freer and more comfortable than in India, education is more general, and wages are more than three times as high.

At the beginning of authentic Burman history the lower part of Burma was held by the Taligns or Peguans. These were conquered by the Burmans one hundred and fifty years ago, who held all Burma until that portion now under British rule was taken from them by that power. Within the limits of Burma there are said to be as many as forty-seven different races, which are scattered over the country, often mingling closely together in both town and country.

The BURMAN is the ruling race of Burma, and by far the most numerous, numbering more than 2,500,000 in British Burma in a population of 3,736,771. They dwell in the valleys and plains of the country, and form the chief element in the permanent population of the cities and towns. The Burman language is used by all of this race, with some dialectic variations in different parts of the country. It is the language of the courts, literature, and commerce, and efforts are being made to have it adopted by the people generally. The Burmans are of a Mongolian type, but without the sleepy eyes of the Chinese.

Their faces have an open, wide-awake expression, and they are generally enterprising, and polite in their manners. The women are independent to an unusual degree, both in social life and in trade, and usually hold the family purse. The Burmans are very strict Buddhists, and hold strongly to their



BUDDHA.

inherited religion. Although pursued for more than seventy years, mission work has not gained many converts among them, compared to its success among the Karens and other peoples. Within the last few years, however, greater interest has been shown in Christianity by the Burmans, and the prospects for the future seem more encouraging than ever before.

THE BURMAN MISSION.

IN 1812, the Baptists in America had already shown something of a missionary spirit, and had afforded substantial assistance to the English Baptist Mission at Serampore, India. Many of the missionaries had been obliged to go out by way of America, because passage from England direct to India was denied them in the vessels of the East India Company; and their presence and addresses while in this country awaiting passage had aroused much enthusiasm. But as yet, no organized effort to promote foreign missions had been formed among American Baptists. Feb. 18, 1812, Mr. and Mrs. Nott, with Messrs. Hall and Luther Rice, sailed from Philadelphia for India, and were followed on the 19th by Adoniram Judson and Samuel Newell, with their wives, sailing from Salem, Mass., all representing the newly formed American Board of Commissioners for Foreign Missions, sustained principally by the Congregationalist denomination. In consequence of their careful study of the Bible on the passage to India, Mr. and Mrs. Judson, and also Luther Rice, became Baptists and were baptized at Calcutta. It was therefore resolved that Mr. and Mrs. Judson should remain and establish a mission wherever Providence might indicate, while Mr. Rice should return to America, in the hope of inducing the Baptists in this country to undertake their support. Their expectations were not disappointed. The conversion of these missionaries to Baptist views in such a remarkable manner was regarded as a providential indication of the will of God, and the work of collecting funds to support the work thrown upon their hands was

entered upon with enthusiasm. A meeting of delegates, representing all sections of the country, was called to meet at Philadelphia; and there, on May 18, 1814, was formed the "General Convention of the Baptist Denomination in the United States of America for Foreign Missions." This body was incorporated June 15, 1821, when the words "and other important objects relating to the Redeemer's Kingdom" were added to the title. In May, 1846, the name was changed to "The American Baptist Missionary Union," in which form it still stands.

In the mean time, Mr. and Mrs. Judson, having been driven from India by the East India Company, had sailed to the Isle of France, or Mauritius. There they resolved to attempt the establishment of a mission in the Penang Straits, and sailed for the Prince of Wales Island by way of Madras. Here they were unable to find a ship bound for Penang, but fearing that the East India Company would send them back to England, they hastily took passage in a vessel bound for Burma, and after a stormy and perilous passage they arrived in Rangoon, July 13, 1813. By this series of remarkable providences was founded the Baptist mission in Burma, whose subsequent history has proved that it was truly a vine planted of the Lord.

In Rangoon, the Judsons found vacant a house formerly occupied by Felix Carey, a son of Dr. William Carey, and another representative of the Serampore Mission, who had opened missionary work in Rangoon in 1807; this they occupied, and at once began the study of the Burman language and missionary work. In 1816, Rev. George H. Hough and wife came to their assistance, bringing a printing press given by the Serampore Mission. In 1817, Dr. Judson was absent from Rangoon six months, in an attempt to procure a native assistant from Arracan, during which time no word was received from him, and he was given up for lost. Mr. Hough left during his ab-

sence, and Mrs. Judson, refusing to abandon Rangoon, was alone amid a savage and cruel people; but Mr. Judson soon arrived, and the work of the mission was resumed. June 27, 1819, nearly six years after his arrival in Rangoon, Mr. Judson had the joy of baptizing the first Burman convert, a man named



A BURMAN ZAYAT.

Moung Nau. Others soon followed, and were gathered into a church. James Colman and Edward Wheelock, with their wives, had arrived in Rangoon in September, 1818, and soon after the baptism of the first converts, persecution from the local authorities began to afflict the little flock, and drove away all the hearers who had been accustomed to frequent the *Zayat* to listen to the Gospel. In this crisis, Mr. Judson

determined to appeal to the royal court at Amarampura. The suit was unsuccessful, and the gilded Bible which was taken as a present to the king was rejected. It is now in the Museum of the Missionary Union at Boston. Discouraged by their failure, and the certain prospect of severe persecution which awaited any Burman subjects who dared embrace the foreign religion, the missionaries decided to remove the mission to Arracan which was already under British control. But the three Christians in Rangoon conducted themselves with so much firmness under the trying circumstances, and plead so earnestly that they should not be forsaken, that Mr. and Mrs. Judson decided to remain in Rangoon, while Mr. and Mrs. Colman went to found a new mission in Chittagong. After their departure, the mission in Rangoon was continued by Mr. and Mrs. Judson with increasing success until in August, 1822, Mrs. Judson was compelled to return to America for the recovery of her health, leaving her husband to carry on the work with the help of Dr. and Mrs. J. D. Price, who had reached Rangoon only three months before, and Mr. and Mrs. Hough, who had returned from Serampore, bringing back the printing press, the loss of which had been an occasion of much inconvenience.

Mrs. Judson's visit to the United States was the means of arousing renewed interest in the Burman Mission, and on her return to Burma, in 1823, she was accompanied by Mr. and Mrs. Jonathan Wade. During her absence, Mr. Judson had made a second visit to the capital, which had been removed to Ava, to which the missionaries had been summoned on account of the medical skill of Dr. Price. Land was loaned for the mission purposes, and several months were spent in mission work, Dr. Price enjoying much favor from the king as a physician. When Mr. Judson returned to Rangoon in February, 1823, however, he found the little church there scattered by official persecution, and nearly all the visible

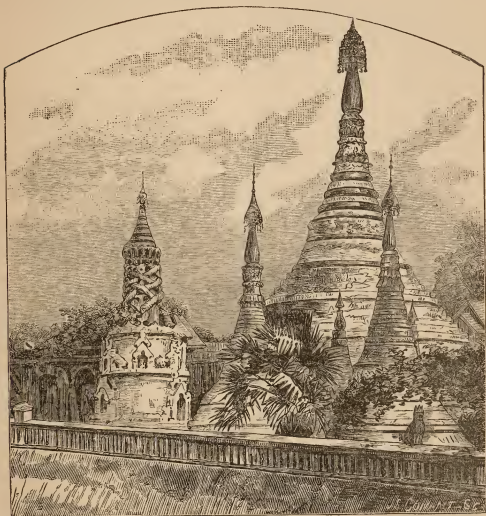
results of the mission in that city swept away. On the arrival of Mrs. Judson with the Wades in December of that year, it was decided that Mr. and Mrs. Wade, with Mr. and Mrs. Hough, should continue the mission at Rangoon, while Mr. and Mrs. Judson proceeded to Ava, where Dr. Price had remained, to found a station there.

On the 10th of May, 1824, the arrival of English vessels of war at Rangoon began the first Burmese war, which practically suspended missionary operations for nearly two years. The missionaries at Rangoon were exposed to the greatest danger, and after the capture of the city by the English they retired to Calcutta, where they remained until the conclusion of the war. Concerning the fate of the missionaries at Ava, great anxiety was felt, but nothing definite was learned until after peace between Burma and England was concluded, Feb. 24, 1826. Intelligence of the capture of Rangoon by the English was received at Ava, May 23, 1824, and Mr. Judson and Dr. Price were arrested and thrown into prison on the 8th of June. From this time, for more than a year and a half, the prisoners suffered as words cannot describe, from the cruelty of their jailers, from dreadful disease, and from want which often approached the verge of starvation. They were at first confined at Ava, then removed for a short time to Amarapura, and their captivity culminated in the often-described horrors of Oung-pen-la, from which they were released in January, 1826, as the king needed Mr. Judson's services as interpreter in the negotiations for peace with the British commander. That the missionaries survived the untold suffering and privation of this long imprisonment is entirely due to the heroism of Mrs. Judson, who, often in sickness and personal danger, ministered to their necessities and with unflagging persistency sought their release. During her visit to America she had been advised by physicians not to return to Burma, and devoted friends sought

earnestly to prolong her stay in this country; but it is undoubtedly due to her devotion in returning to Burma as she did, even at the risk of health and life, that the life and matured labors of Dr. Judson were preserved to Burma and the world. The manuscript of the Burman Bible as far as translated was preserved by being sewn up in a pillow which was saved by one of Mrs. Judson's native servants. Feb. 21, 1826, Mr. Judson was released, and, with his wife and little daughter, sailed joyfully down the Irrawaddy to the British camp. But the strain was too much for the strength of Mrs. Judson, and she died at Amherst, Oct. 24, 1826, during the absence of her husband as interpreter for the British embassy at Ava. A few weeks after her little Maria was laid by her side beneath the Hopia tree, and the suffering and sorrowing pioneer of the Burman Mission was left alone.

On the return of the missionaries to Rangoon, at the close of the war, it was found that the Rangoon Christians had become so scattered that few could be traced. It was therefore resolved to continue the mission at Amherst, selected as the capital of the Tenasserim provinces which had been ceded to England, rather than at Rangoon, which was still to remain under the control of the Burman king. Dr. Price accepted a position under the king at Ava, where he died in February, 1828, cutting short a life of promising usefulness. Early in 1827, George Dana Boardman and wife joined the band at Amherst; but the British headquarters were soon removed to Maulmain, and to this place the Boardmans removed, while Mr. and Mrs. Wade remained at Amherst for a time. Mr. Judson gave himself chiefly to the work of translation, residing principally at Maulmain. In April, 1828, Mr. and Mrs. Boardman removed to Tavoy, and thus, in the providence of God, became the founders of the Karen Mission, with which their names will be forever associated, rather than the Burman work to which they were appointed.

The mission in Maulmain enjoyed much prosperity in the following years, and in 1829 received an important accession in Mr. Cephas Bennett, a printer, who arrived, bringing a press and font of types, which were greatly needed. The little



PAGODA AT MAULMAIN.

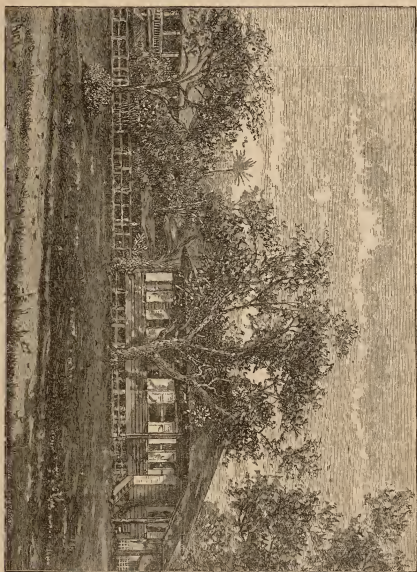
church in Rangoon had been kept alive through the efforts of a Burman convert named Ko Thah-a, and in this year he was ordained as pastor of the church, thus being the first

native of Burma ordained to the gospel ministry. Moun-
 Ing was also ordained a short time after, and sent to assist
 Ko Thah-a at Rangoon. Affairs becoming more settled in
 that city, Mr. and Mrs. Wade removed to Rangoon early in
 1830, and Mr. Judson the year following. Tracts and portions
 of Scripture were printed by Mr. Bennett, and scattered in
 large numbers among the people, who seemed anxious to re-
 ceive them. The gospel was also widely spread by a visit of
 some months made by Mr. Judson to Prome. The mission in
 Maulmain had been considerably re-enforced, and had received
 large accessions, so that in 1832 it became necessary to form
 new churches in the outlying districts, that the converts might
 • have the worship and ordinances of God easily accessible.
 This important movement, and also a visit of Mr. Kincaid to
 Upper Burma, resulted in a wider spreading of the gospel
 among the heathen. For a short time a printing press was
 established at Ava by Mr. O. T. Cutter, by means of which
 many Christian tracts were put in circulation; but through the
 ignorant opposition of the Burman government, the mission-
 aries were driven away. At the end of 1833, one hundred
 and forty-seven Burmans had been baptized, of which seventy-
 eight were in connection with the Maulmain Mission. Mr.
 Judson had devoted his attention chiefly to the work of transla-
 tion, and Jan. 31, 1834, he had the pleasure of presenting to his
 God, who had preserved and sustained him, the completed
 translation of the Bible into the Burman language.

In December, 1834, the missions in Burma received a re-en-
 forcement of fifteen missionaries, and in 1835 were visited by
 Dr. Howard Malcom, as a deputation from the American Bap-
 tists. Early in this year another severe persecution broke
 out against the church in Rangoon, in which one of the promi-
 nent native preachers, a man of excellent ability, was arrested,
 scourged, and deprived of his property. He died shortly after
 his release; nearly all the Christians were fined or imprisoned,

and the work of the Rangoon Mission was again suspended by the fires of persecution. But as soon as the officials relaxed

A MISSIONARY HOME IN BURMA.



their vigilance the mission work was resumed, and the Christians gathered to hear the Gospel as before. In 1836, however, through the breaking out of a civil war, the missionaries

were compelled to retire from Ava and Rangoon to Maulmain, and direct mission work in the Burman dominions ceased for several years.

From the time the Burman Bible was completed, Dr. Judson had devoted his attention principally to a careful revision, which cost him more time and labor than the first translation; but in 1840, the revision was given to the press. It has been remarked that Dr. Judson's Bible is to the Burmans what Luther's is to the Germans, and the translation of 1611 to readers of the English language; and so well was the task accomplished of giving the Bible to the Burmans in a popular and idiomatic form, that the work will never need to be repeated. This is the more remarkable when it is considered that Dr. Judson began with no helps whatever, and created his own grammars and dictionaries as he went along. It is however, true, that his varied and trying experiences in the early history of the mission gave him exceptional opportunities for acquiring a knowledge of the Burman language in all its uses, and doubtless his suffering at Ava and Oung-pen-la contributed in no small degree to his success in rendering the Word of God into the every-day tongue of the Burman people.

In 1838, a Burman Theological School was started in Maulmain, by Rev. Edward A. Stevens on his arrival in Burma. It was suspended from 1841 to 1844, during which time Mr. Stevens devoted himself to editing a monthly Christian journal for the Burmans, *The Religious Herald*, which is still continued at Rangoon. The Theological School was also transferred to Rangoon in 1862, where it is still continued under the same instructor who nourished its early years. Dr. Judson started for America in 1845, in company with Mrs. (Sarah Boardman) Judson; but she found her last resting-place on the island of St. Helena. Dr. Judson's return to his native land, after an absence of thirty-three years, awakened the liveliest emotions among American Baptists, who had so long

regarded him as their representative in Burma, but had never seen his face. He was everywhere received with enthusiasm, although unable to address large assemblies on account of the loss of his voice, and on his return to Burma in 1846 was accompanied by a goodly re-enforcement for the missions.

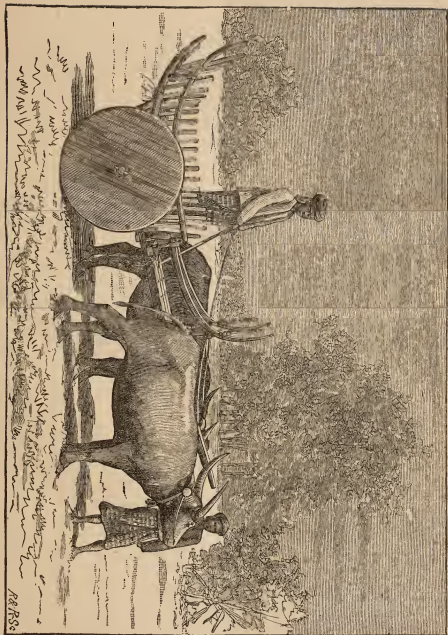
No missionary had been able to reside in the Burman dominions since 1836; but on his arrival Dr. Judson visited Rangoon, and afterward resided there for some months with Mrs. (Emily C.) Judson. But he was obliged to give up the attempt to renew the mission there, and returned to Maulmain in September, 1847, where he devoted himself to the preparation of his Burman and English Dictionary, in connection with his usual missionary labors. Large editions of the Burman Bible were printed, and the church in Maulmain grew in numbers and in Christian graces; regular contributions were taken by the church for benevolent purposes. The Burman Theological School, under Rev. E. A. Stevens, had eight students in 1846, several of whom had escaped from Burma Proper at the risk of their lives, in order to prepare themselves to preach the Gospel to their countrymen; 26,182 copies of various books and tracts were printed at the Maulmain press in 1847, containing 6,566,450 pages. The year 1847 is the first for which complete statistics of the Burman Mission are given separately from the Karen. At the end of that year there are given under the head of Maulmain, which included Rangoon, 7 missionaries to the Burmans; 7 female assistant missionaries; 16 native preachers and assistants; 4 churches; 11 baptized during the year, and (about) 200 church members; 3 schools, and 160 pupils. There were also in Arracan one missionary to the Burmans in that country; 10 native assistants, 2 churches, and 55 members, 15 having been baptized during the year; 2 schools and 42 pupils.

The active centre of the Burman Mission continued at Maulmain, Dr. Judson devoting his principal attention to

translation and the Burman-English Dictionary. Rev. E. A. Stevens was in charge of the Theological School, Rev. L. Stilson of the boarding school, while the great work of preaching the Gospel in widely extended districts was carried on by Rev. Jonathan Wade, Rev. T. Simons, Rev. H. Howard, and Rev. J. M. Haswell. Mr. Haswell also gave attention to the Taligns, formerly the ruling race of Burma, who were settled in the vicinity of Maulmain in considerable numbers. The printing press, in care of Mr. T. S. Ranney, sent forth every year large quantities of Christian literature, of school books and of Scriptures in Burman and Karen, as fast as they could be translated.

Rev. Adoniram Judson, D. D., the senior missionary of the American Baptist Missionary Union, and the pioneer of the Burman Mission, died at sea, April 12, 1850, when scarcely three days from Burma on a voyage to the Isle of Bourbon, for the benefit of his health. He was buried in the sea in latitude thirteen degrees north, and longitude ninety degrees east of Greenwich. At the death of Dr. Judson, the completion of the Burman-English Dictionary was intrusted to Mr. Stevens, and published in 1852, the English-Burman part having been completed by Dr. Judson, and published in January, 1850. For sixteen years, from 1836 to 1852, no missionary was able to reside permanently at Rangoon, where the Burman Mission was founded. Every attempt at the public preaching of the Gospel had been suppressed by the Burman authorities, and the natives who openly favored the missionaries were punished with fines, imprisonment, and death.

Attempts to re-establish mission work in Rangoon, by Dr. Judson, in 1847, and Rev. Eugenio Kincaid and J. Dawson, M. D., in 1851, were received with great favor by the people, but sternly repressed by the Burman authorities. Feb. 15, 1851, began the Second Burman War with England.



A BURMAN CART.

Dec. 20, 1852, the Governor-General of India, by proclamation issued at Rangoon, declared "the Province of Pegu is now and shall be henceforth a portion of the British territories in the East." The boundaries of British Burma were thus settled as they have since remained, and a large additional territory was thrown open to the free access of the Burman Mission. This important event made necessary the immediate enlargement of the missions in Burma, and \$15,000 in addition to the usual sum were appropriated for enlarged operations and reorganization the first year. A deputation consisting of Rev. Solomon Peck, D. D., secretary of the Union, and Rev. James N. Granger, D. D., of Providence, R. I., left America in October, 1852, in anticipation of the important changes which must soon take place in the missions in Burma. Messrs. Kincaid and Dawson returned to Rangoon in the spring of 1852, soon after the capture of the city by the English, and resumed missionary labors. They found a small church of fifteen members which had survived the sixteen years of continuous persecution. Public services were held Sunday, June 20, and a hospital was fitted up by Dr. Dawson. The missionaries were well received by the people; books and tracts were in great demand, and opportunities for labor multiplied beyond their ability to fulfil.

A general Convention of all the missionaries in Burma met in Maulmain, April 4, 1853, and continued its sessions for six weeks, until May 17, at which the Executive Committee of the Missionary Union was represented by the deputation above mentioned. The present and prospective conditions of missionary labor in Burma were fully considered, and measures adopted which have had a decisive influence upon the missions in that country. The convention decided that Burman missions should be at once permanently established in Rangoon, Bassein, Henthada, Prome, Toungoo, and Shwaygyeen, constituted a publication committee for the

control of the Mission Press, consolidated the Tavoy Press with that at Maulmain, recommended increased attention to the oral preaching of the Gospel to the heathen in their own tongues, the ordination of a larger number of native pastors, and that schools should be strictly under missionary supervision, and used rather as a "means for Christian instruction, than of imparting a secular education." The establishment of Normal schools in the principal stations for training teachers and preachers was approved; the founding of other boarding schools, and the teaching of English in the mission schools, was discouraged. Some of the decisions of the Convention have been modified on subsequent experience, but it must always be regarded as one of the most important events in the history of missions in Burma, and its influence on the whole was beneficial. By its discussions and conclusions a great advance in the missions was made possible within a few years, which must otherwise have come about very slowly.

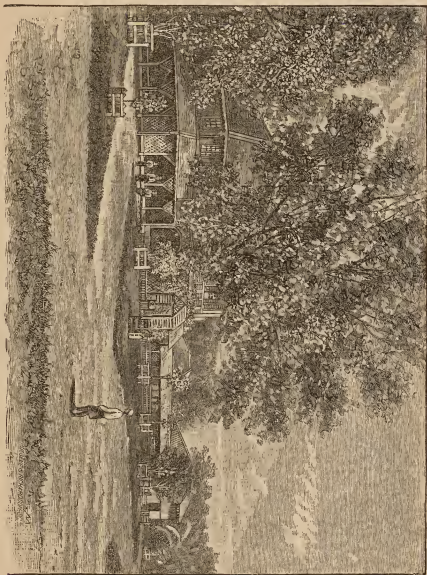
As missionaries were still excluded from the dominions of the king of Burma, Rev. Eugenio Kincaid began work in the city of Prome. The first three converts were baptized Feb. 22, 1854, and seventy within the year. The work has since expanded into one of the most successful of the Burman missions. The mission to Ava was not abandoned, but suspended. Early in 1856, Rev. Eugenio Kincaid and J. Dawson, M. D., visited Ava, where they were well received by the king, who sent a message to the government of the United States by Mr. Kincaid, which the latter came to this country to deliver. On his return, Messrs. Kincaid and Dawson visited Mandalay, and the king gave them land for a mission compound and offered to erect a house for them; but the obstacles to missionary labors in the Burman dominions reappeared, and no missionary has effected a permanent residence in the capital of Burma Proper to the present time.

The fine brick chapel at Rangoon which had been seven years in building, and cost *Rs.* 10,000, was dedicated Oct. 30, 1859, and was almost entirely paid for by the residents of the city. This encouraging indication of progress was followed in 1860 by the baptism of forty converts, and the formation of the Rangoon Burman Missionary Society. The first Burman Association met the same year at Thongzai, to which place Mrs. M. B. Ingalls had begun to devote special attention, and where she removed in 1861. An unusual interest in Christianity among the Burmans was reported from Rangoon, Bassein, Henthada, and Prome.

Early in 1862, the mission press, which had seen a long and useful service in Maulmain, was removed to Rangoon, as that city had become the most central and accessible point of the mission work in Burma. Rev. Cephas Bennett, the superintendent, continued his oversight of the printing for all the missions in Burma, assisted by Mrs. Bennett, to whose assiduity and accurate linguistic acquirements in several languages the literary work of the missions is not a little indebted. Owing to the depreciation of United States currency, during the Civil War, a financial stringency was experienced in the Burman as in other missions. Enlargement on an extended scale was not possible; but the work was carried on at all the old stations, and was specially prospered at Prome and Thongzai. In accordance with recommendations from the Executive Committee, Oct. 15, 1865, the Burma Baptist Missionary Convention, composed of Baptist Christians of all races, was formed at Rangoon, and has since been an active and efficient agent in promoting the evangelization of Burma, and also of the Karens of Northern Siam. At its second anniversary, held in Maulmain, beginning Nov. 3, 1867, ninety-one members were present, of whom fifteen were American missionaries, twenty native ordained preachers, thirty-eight unordained preachers, and eighteen laymen; \$496.26 were

collected and expended, and a visit to Siamese Karens was made by several native preachers. The same year witnessed

A MISSION SCHOOLHOUSE.



the appointment of Miss Susie E. Haswell to teach in a school proposed and established by her father, the Rev. J. M. Has-

well, so becoming a pioneer in the enlarged mission school work now under the special patronage of the Woman's Missionary Societies. An extended tour into Burma Proper was made by Rev. A. T. Rose, of the Burman Mission, and Rev. J. N. Cushing of the Shan Mission. They penetrated far into the country northeast of Mandalay, and were everywhere received with favor.

In the annual report of the Missionary Union for 1868 is found the first systematic attempt to collect the statistics of the missions in Burma which had been made for many years. The following statistics of the Burman Mission in 1867 will well illustrate the progress which has been made from the first feeble beginning:—

Stations.	Missionaries.	Ordained native Preachers.	Unordained native Preachers.	Churches.	Baptized in 1867.	Members.	Pupils in Schools.	Contributions in Rupees (—45c.)
Rangoon	5	1	10	1	14	206	61	478
Maulmain	5	1	7	2	13	138	246	552
Bassein	2	....	3	3	6	74	30	*
Henthada	2	....	....	3	4	56	44	*
Prome.....	6	6	4	3	15	215	217	544
Tavoy.....	2	....	....	1	....	5	60	
Thongzai.....	2	1	2	2	2	86	....	*
Total.....	24	9	26	15	51	780	653	1,754

* Not reported.

In 1869, fifty years from the baptism of the first Burman convert, the number of members in Burman Baptist churches were nine hundred and eighty-five.

For many years Rev. E. A. Stevens has maintained, in connection with other duties, a class for the instruction of Burman preachers, first at Maulmain, and then at Rangoon. The need of more systematic arrangements for the theological training of Burmans had long been felt, and on representations from the missionaries, the Executive Committee authorized the establishment of a Burman Literary and Biblical School at Maulmain; but the plan was never carried into effect, and Dr. Stevens has continued his personal labors in this direction. He enjoys the high honor of having made nearly all the systematic efforts that have ever been put forth for the training of preachers for the Burman Baptist churches. With the growth of the Burman Mission in later years this work has become increasingly important, and necessarily occupies the greater part of Dr. Stevens's time and attention.

After a service of more than fifty years as superintendent of the Mission Press in Tavoy, Maulmain, and Rangoon, Rev. Cephas Bennett retired from this position in 1881. In the last year of his labors in this connection, there were printed 18,000 copies of Scriptures, books, and tracts, containing 3,236,000 pages. The good done through the Press while under his care will only be known in the great day when all things shall be known. It is now under the efficient direction of Frank D. Phinney, Esq.

The present prospects of the Burman Mission are more favorable than ever before. From nearly all the stations an increased interest in Christianity is reported among the Burmans, baptisms have been more numerous than usual, and earnest and anxious inquirers after the truth are often found among the proud people who have so long resisted the influence of the divine Spirit upon their hearts. The progress

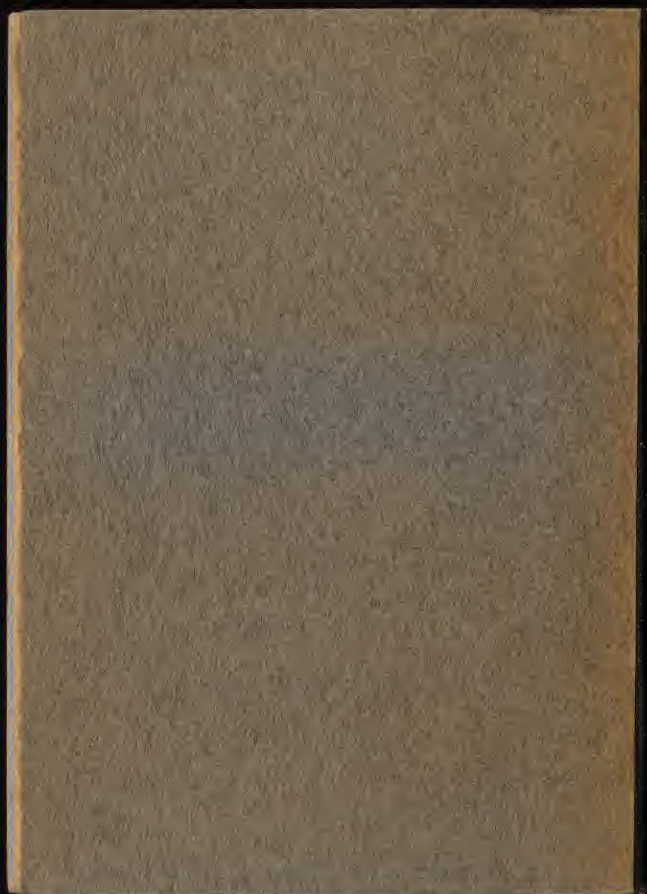
of the mission is told in part by the following statistical table, but the growing radiance of the Eastern sky, brighter than the "Light of Asia," foretells a day of joy and gladness for the blind and bigoted followers of Buddha.

STATISTICS, DECEMBER 31, 1884.

Stations.	Missionaries.	Ordained native Preachers.	Unordained native Preachers.	Native Helpers.	Churches.	Baptized, 1884.	Members.	Schools.	Pupils.	Contributions, 1884.
Rangoon	16	5	21	6	4	69	343	4	500	\$1,199 70
Maulmain	10	2	9	4	3	23	282	8	535	706 05
Tavoy.....	.....	.....	1	.....	1	2	10	1	26	113 50
Bassein.....	2	.....	4	.....	2	11	58	.....	.....	61 65
Henthada	2	4	2	1	1	31	87	2	85	373 05
Toungoo	3	1	1	3	1	13	25	2	80	114 75
Shwaygyeen ..	2	.....	2	.....	1	6	9	.....	.....	4 50
Prome	3	3	8	3	4	16	237	7	221	536 40
Thongzai	2	1	7	9	2	30	375	1	60	360 00
Zeegong.....	3	2	3	3	2	21	170	5	183	236 25
Total	43	18	58	29	21	222	1,596	30	1,690	\$3,705 85

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Wilhelm Biemann,
ein Gofnerischer Missionar,

geboren in Groß-Wudicke den 27. November 1808,
† in Ghazipur am 26. December 1881.

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